

To my louynge brethren
that is troublyd abowt the po-
pishe aparrell, two short and
comfortable Epistels.

By Anthony Gilby.
Be ye constant: for the Lorde
shall fyght for yow,
yowrs in Christ.

[1566.]

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To all my faithful brethen in Christ Jesu
and to all other that labour to weade out
the wedes of popery, Peace in the Lorde
Jesu be with you, and make you perfite in
all good woxkes to doe his will, working
in you that which is pleasant in his sight,
through Jesus Christ our Lord.

Beware brethen, because we are crea-
tid for gods glori the edification one
of another in Christ, and are bounde
to serue therunto by wealthe or woo, lyfe or
death, and cheifly, they to whom God haue
geuen the greter gyttes, and whom he hath
callid to higher romes, are moste bounde to
be zealous for gods glori with godly zealousie
to profyt the churche and sponse of Christe
under their charge, and that by no subteltye
as the Apostel warnithe, they shulde be cor-
rupted from the simplicitie of Christ: ther-
fore there is no doubt of your good zealle
and diligence. My good fathers & deare bre-
thren, who at first callid to the battel, to stri-
ue for gods glori and the edification of his
people, against the Romish reliques and ra-
ges of Antichrist, I doubt not but that you
wyl coragionslye and constantlye in Christ,
take at these rages of Gods enemys, and
that you will by this occasion rase up many
as grete enomites that we all know, & labo-
re to rase out all the dregges & remnantes of

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transformid poper, that are crept into En-
gland, by to much lenite of them that wylbe
namid the Lordes of the cleargie: what is he
that hath the zeale of gods glori before his
face, that wyl not toyne boch in prayer, and
in sufferinge with you, in so good a cause,
that is so much for gods glori, and the edi-
fication of gods church, in the pure simplicite
of Christes wozd & sacramentes, wherin
our enemies and persecutours are strangely
bewitchid. I wote not by what Tirces cupe,
that they do make suche a diversite betwixt
Christes wozd & his sacramentes, that they
can not thinke the wozde of God safelye p-
nough the preachid, & honorably inough hand-
lyd, without cap, cope, surplis. But that the
sacramentes the marpinge, the buryinge, the
churching of men, & other church service,
as they call it, muste nedes be decored with
crossinge, with capping, w surplessing, with
knelinge, with preti wafer cakes, and other
knackes of poperi. O Paule that thou were
a lyue, thou durst tell those politike gentel-
men, that ther hath bin to much laboure be-
stoued vpon them in vaine, thou durste say
vnto them, as thou didest to þ Corinthians,
that they eat not the Lordes supper, but pley
a agent of their owne to blynde the people,
and kepe them still in supersticion, fare from
the simplicite of Christes supper: but howe
ma-

many sely sowles is ther that dothe beleue
verlyp, that they haue an English masse, and
so put no difference betwene truthe & falshod,
betwene Chrest and antichrist, betwene God
and the deuell, they are strangely bewitched.
I say that thus wylly bynde theyz Englyshe
presthode & sacraments, but muche moze en-
chauntid that can fynd no garments to plea-
se them. But such as haue ben polutid open-
ly with popishe superstition & Idolatry, but
most of all in this point shall theyz madnes
spere to all posterites, that they make these
Antichristian rages *Causam sine qua non*, that
is, a cause without which ther is no holy mi-
nistry in Chrest, so that this shall make an
Englyshe prest, be he never suche a dolt or
unlearnid in the knouledge of the scripture
as we haue very manye, and without these
romishe reliques not Paule hym selfe shal-
be admittid (as one of them dyd blasphemē
& the rest of them in effecte do affirme) well
agaynste suche popishe chaffer and popery,
hathe byne longe agone foughтен withall,
when the gret captaines of that religion ly-
wyd, and yet God gaue the victory. Therfor
let vs not feare now, although it doth beginne
to sture agayn, for ther is no craft, conninge,
counsell, wysdom, or policy against the Lord.
We haue Chrest & hys Apostells & the Pro-
phetes euer stryuing agaynst the Ippocrites
of

at their tyme on our ipde. a straunce for popiche
polici we haue the worde of God to warant
vs, to rote out al monuments of superstition
and Idolatry, & are charged to abhoyt them,
to accompte them, accursed, and to defye them,
and to detest them as menstrenous clowres,
they haue not the worde of God for them.
And what wylde is in them, sayth god by
his Prophet Jeremi, they talke of obedience
& concorde, but ther is no obedience against
the Lorde, no nor concorde to be desired, but
wher gods gloriy and verite is preserued, Els
better to haue al the woldē in hury burleis,
and heauen & earth to shake, then one ioyce
of gods gloriy shulde decaie. So far forth as
in vs leithe, we haue theyz owne lawes and
proclamacions, to rote out all monuments
of superstition and Idolatrye, & theyz ounē
wordes are contrarye to theyz doinges. It
shulde apere that they repente their reformatiō
proclamid, as did þ Isralites, they buyl-
de agayn that which ons they haue distroyed
and this is doue openlye that all the woldē
may wonder, and behold: but what is done
secretlye, god wyl one daye haue it declarid
openly, ye they make the name of god & this
doctrine that we professe to be euell spoken
of alredy. By many of theyz doinges, theyz
judgement hasteth that for such causes per-
secute Gods true preachers. Wherfor let vs
not

ot feare they; threteninges, ther can none
persecute the godly for this cause & trasshe,
but ether such as are nether hote nor colde,
and then they shalbe vomyted out vntesse
heit zeale encrease, or such as haue no God
before their eyes, whose god is their bellie, or
is open papists, whom god hathe geuen vp
to a reprobate sense, wherfore we must thus
take it, that they ar gods rodds for oure sin-
nes, because we haue not ben more zealous in
Gods cause, nether carefull to seke his glo-
rye, that wolfe Wyngchester a blodie bucher
Bonar fought once against many godli men
for the grounde of this gere, and thei had all
the power of the realme seruinge they; lu-
stes, but beholde how the Lord in shor: time
uerthrew them al, to giv vs coradge to go
forwarde, the Lord forgyue vs, we ar to flac-
ke and neglygent in heauenly thynges, this
monster Bonar remainithe and is fed as pa-
pists say, for their sakes, & it must be graun-
tyd, it is for some purpos, althoughe he be a
traytor and an enemi to the crowne and re-
alme, and bothe to God and man, whiche
brunnid godes holy testament, murderid his
saintes and his servates. But what the Lord
requyrrith to be done wþthe false Prophe-
tes it is manyst: we haue bothe the lawe of
god & man for vs, But we ar answerid nay,
you your sealues shalbe compellid to turne
your

your coates and cappes, and get you into
his leueris, and to be lyke him in your ga-
ments. O Elias that thou lyuedste, or tha-
thy spyrte weare amongst vs, thou woldes
say with the prophet Sophoni, that God
will vysit the werears of this Idolatours
garmentes or strange aparell, thou woldest
say, that thinges dedicatid once to idolatry
is not indifferent, thou woldest say reuerence
to the sacramet is wrought by doctrine and
discipline, and not by popishe a Idolatours
garments, thou woldest saye, what decency
can ther be gaynd to the sacramets, by that
which hath byn deuisyd & usyd to deface it, if
the golde ordeinyd by god for the reuerence
and decenci of the Lewes temple, is not to be
admityd to beautify the churche of Christe,
much lesse copes brought in by papistes the
enemys of god, and always contynwyd in
their service as ornametes of their religion
in no wyse ought of vs Christians to be re-
taynid. But the papistes triumphe and gloz
in their assemblies, that the hote gospelars
shalbe dりuen to their doltishe attires, for the
Lords sake let vs neuer give them any cau-
se of Joye, thoughc we shoulde dye for yt:
Moyses wold not yelde on hooke of a beste
in gods busines, he wolde not leue the lou-
pe unmade, nor make a button or a claspe
more or lesse. Cleasat wll not decembre by

eatynge of unlawfull meates, the saythfull
Isralites wolde not receyue so muche as an
yn bushe. Contrariwyse O^rigen carping
a braunce and professyng, that he bare it
for Christ at the first. But was afterwarde
compellid to open Idolatry, so cursid a thing
it is to geue any place to the wicked: all the
papistes that saye, they worship Christ in the
crosse, and God in the sacrament, do still un-
der these wordes contynew still in their Id-
olatri, beware of deceitfull wordes, that couer
wickid purposes, to drawe vs from Christia
Symplicite. Let vs stand constantly agaynst
all abuses, and repent for our former cold-
nes in religion, and our synnes, and call for
healpe from aboue, for the hand of the Lord
is not shozend: we are assured that we seke
Gods glo^ry, and our aduersaries may see, y^e
they can se any thinge, that this thinge that
they seke is not for gods glo^ry, seing the pa-
pistes the enemys of God, doe so desy^ere
and glo^ry in yt. And reioyse, that we, whom
they most hate, cannot besafe but vnder their
garments: we are assurid that we seke godes
glo^ry in folowinge Christ his Apostoles and
Prophets, who euer dispised these pharisa-
call outward faces and visures, Christe syn-
dethe faul^e with the garmentes of the pha-
risies. Paule counteth all his pharisaicall,

shew to be done. Zachari saith, that the
false prophet shalbe ashamed of his prophete-
tys, and for sake his garments wherin he de-
sreyuid. & shalthe true prophetes be fayne to
crepe into their coules: for by the same au-
torite may be comaundid any pece of pope-
ry, so that it be namyd policie. Ezechias and
Josias knew no suche auctoritie, but they
say: It is for policie, For it plainly appearith
that ther is lesse care for religion, then for
policie. But beware that the example of Je-
roboham be not folowed, that made such li-
ke prestes for policie as wolde do as he com-
maundid them. Achaz of policie brought the
fashion of an alter into Ierusalem, as he sa-
we at Damascus, where he had ouercome the
Idolatours and their Idolls, but cursed was
his policie, and so at all they that wil retai-
ne any thinge of their Idolatrie. Nabuchon-
donosors Idoll was for vnytye and policie,
but without the warrant of gods worde,
ther is neyther good vnytye nor policie. The
godlie faiher Bucer callith the tenthes and
the first fruities sacrifice and roberie, they
be kept stille for policie. Crosse and candlestic-
kes ar superstitious, though they be kepte.
I wot not for what policie the adoration of
the Sacrament in the countres, where they
knocke and knucle to a wafer cake is a popi-
she

the policie. That wemen baptise, that plura-
lices, tot quois impzprications, non residen-
ce, despensacions, suspensions, excomunica-
tions, & absolutions, for money at grauntyd,
yt is evell, like as are many other inozmites
bo;owed from Rome, which remayne in the
name of policie. All these thinges were ab-
hortyd as popishe supersticions, and Idola-
trics, amouge our gospellers both bishops &
others, when they were under gods roddes
in pauerce. But how thei now haue learnid
courcely devinite, to grounde all apon poli-
cie? Humble them agayne o Lorde, that they
do not forget the, and thy great hindnes, and
mercie shewid apon them, and sture up thei
hartes and myndes, that they may be care-
full ouer thy poze flocke. O Christe, whom
thou hast dearly bought, by this theyz poli-
cy ar blidid, & carithe for no moze, but that
thei may have this superstitious shewwhich
is so stikely maintained. Let him mumble as
he liste, yf he be thus apparelid, al his seru-
ce is well ynough, otherwyse yt is nothing
worthe. Thus cause you them to perishe by
your policies, for whome Christ hath dyed.
further moze, yf poperi be superstitious and
idolatrous, euel and wicked, as yet ther was
neuer a wrose thinge in the wold, then ar
we commaunded to abstaine from all parti-

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etatio ther or, and from all the shewe therot
ab omni specie mali, that is, from all shewe of
wickidnes. These garments were the shewe
of their blasphemous p̄eisthod, herein they
dyd singe and saye their superstitious idola-
trous seruice, they dyd sence their Idolls and
healpe forwarde theyr Idolatrous masses,
what policie can it be then to weare this ge-
re. But a superstitious wickid and popishe
policie, they doe it for policie, they saye, that
their p̄iestes may be knownen and magnifi-
ed of men. Dyd not the Pharisies use the sa-
me policie, to doe all their workes and make
all their garmentes bothe phylacteris upon
their headdes, and their wide and syde tobes
and borders, that they might be moze expec-
table, and notorious to the people: but their
woo is thretenid aboue al other sinnes. To
suche p̄ocrites, as beinge voyde of all true
holynes, delite in all outward shewes, they
curse is most inculcate, their polycie is that
p̄iestes shall weare white in the churches
to signify their vertue, their purenes, and ho-
lines. and when they go fourth of the church
they must weare blacke gownes and blacke
hoznes, for contrary polycies, and for dyuers
significations, Our master Christes polycie
was exp̄essyd in one wode, fede, fede, fede.
and the Prophctes before, and the Apostel-

les afterwarde, yf Christ be the wysdome
of the fader, the true ministers shalbe well
inough knownen, by that one marke which
he geueth: and yf that he haue not that mar-
ke better unknowen then knownen, both for
him selfe and others, therfore lett them not
saye for shame, that they seeke gods glorie,
Christes wil, or the edification of his church,
by their polycie. Whyles they therfore a scope
the spredinge of gods worde and fedinge of
Christes flocke, comandyd by writing to ex-
communicate the most faithful laborers in the
planting of the gospell, because thei will not
weare the rages of popery, to expulse þ most
valiant soldiers agaynst the Romishe An-
chist, the most earnest overthowars of the
kyngdom of satan, which standeth in sin and
blindnes. O beware you, that wilbe vñdes
ouer the flockes, that you be not sore pump-
shed for your pypde, towardes your brethen,
and your cowardlines in gods cause, that for
þ:princes pleasures and pomposse liuings, do
turne poperi into policie, and to become our
persecutors under the cloke of policie: it were
better to lose your liuings, then to disple-
ase god in persecutinge of youre brethen, &
hinder the course of the worde. But as oure
deutie is, we wyll praye for you, and for all
our brethen in the ministeri, that god of his

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grace woulde graunte vs more zeale for his
glorie, than any of vs hathe had heretofore,
more desire to edifie, Christes people in pure
simplicite, to present them a chaste virgin un-
to Christ, then hitherto hathe apeared, that
when the he desheperde shall call to accoun-
te, we be not ashamed! But betwixt founde
perfecte in all goodworries, may receiue the
crown prepared, as so; you deare bretheren
whome God hath callid into the brunte of
the batell, The Lord kepe ye constant, that
ye yelde nether to tolleration, nether to anye
other subtelte persuasions of dispensacions,
or lycences which were to fortifie their no-
mynthe practises, but as you syght the Lords
syght, be valiant. God will not leue you, ne-
ther forsake you, as you seke gods glorie,
god wyl gloriye you, and as by you Christ-
es church is edifyed, comfortid and confir-
mid in Christian simplicite, so shall you re-
ceyue comfort by Christe your heede capti-
ne, when you shalbe callid to geue acomptes
of your stewardshippes, and to be rewardyd
for your fidelite, the matter is not so smalle
as the woldē do take yt, yt wyl appare be-
fore all be endyd, what an harde thinge it is,
to cut of the rages of the hidra of Rome, it
is beutifull, but poysonful, ther is no daling
with such a mounster, beware of lokynge bac-

he to Sodome or delyght anye witte in the
garments of Babilone, neyther once touche
the poysonid cupe, though yt be of golde or
gliteringe. Let vs repent of our former syn-
nes vnsaynidlye, and then shall we abhor and
stamp vnder our fette these rages, that were
apoynctid to supersticion and idolatry, Let vs
hate the blasphemous preashode, so iniuri-
ous to Chistes preashode, that euery pache
and token of it be in execration, detestation,
and accursed, and take no parte of yt upon
our hedges nor backes, least we be accursed
as it is. Let vs not make the herieage of god
as a byzde of many colours, holdinge of di-
uers religions, Let vs not mixte the Jewes
with the gentills, let vs not in no wise mixt
this our religion with any thinge of Antis-
christ, let vs not confyume the blinde in their
blindnes, neyther the weache in their super-
sticion. But rather let vs take awaie, if we
can, the names, memorie, and all monumets
of poperye and that Antichristes priesthod.
Let vs open our wyndous with Daniel, and
professe what we ar: their cruelte shalbe our
glorie. Let vs followe Paull, that knew that
the truthe gospel cold not be retaynyd, if any
Jewishe ceremonies were mayntainyd. Lett
vs rather never weare anye garment, then
we should weare those, wherby our brethren

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Thylde be weakened, offendyng do: boldenyd to
take parte with the idolatry, & so throught
our hauntings in knouledge, oure weake b: e-
thyen periche, for whom Christ died. We hold
and marke well, how theyr falle backwarde
that peple in ampe iote, and se how theyr are
equiped, and increase in godlynes, which holde
that ryght wape that you goe in, the which
the Vnde increase you, & us all, and strengthen
us with his holp spp:it, that we may con-
tinue to quire lyues ende, al wape
both by our thoughtes, wordes,
and workes, to avaunce his
glorie and honor, dapt
more and more, now
and so: cuet.

Amen.

Grace and peace with all manner of
spiritual feling and living woxhi of
the kindness of Christ, be with
all that Christ the will

of God.

To my farrhfull and deare brethyn in
Christ Jesu, as in comen daunger of
fier, or such he lyke, welbelouyd, they
that be fare of, com to seconre those that has
me neide, so I bringe out of iespoyde and far
of, can not but of deuyt wþ the well rochoue than leu
that be touchyd about the popishe appatell
in rhys libertye of Gods truthe, whiche is
sought platinclly without offencis, in þ great
est misterys of one religion and salvacion,
þt is much to be marvayled, that this small
controversy of apartn shoud be so heuelye the graci
taken. But this is the malis of satan, that of the tow
wher he can not ouerthow the greatt mat hid.
þt will cause greatt troubels in trisels.
Peter and þauile agreyde in the greatt yfe
articles of our salvacion, and yet they diffe
yd so about mearess, char þauile withtode
and rebukaid hym openly. þauile and þac. þe tress
sistas sell at sucht utter contentencion, whe- untes of
þt Marke shoud go wth them or no, char
þey partyd compaines, and eyches of them
went sond; p wales. God deynd us from the
þt. þauile circumcisid Timothe wþen þt the cou
was the god

mag hope to winte the Newes: but whens they
wold haue it of necessite, he wold not circu-
mfecte Theris, therfore compellinge wold
not be vysd in thinges of liberte, þt to a lar-
metable case, þt among them that are civil
& farr of knowledg, þt shuld come thug
to passe. Conyndr dearyn belouyd, þt besech
þou, how þhar all countres, whiche haue re-
formid religion, haue cast away the popiche
sperate with the pope; and þt we that wþll
be taken for the best gospelards, are contentid
to kepe it as an hollie religion. Marke wch
also how many godly and learnid ministers
þt be here in all countres, þt haue so yeloued
not onlie to forsake the wikkid doctrine of
poperie, readþ to leue the mynistrþ, & to lose
þpninges, rather then to be lyke the popiche
reacheres of superstitious ordre in apparel or
behaviour. & his realme hath such charite of
teachers, þt so many worshyp men and
learnid shuld be cast out of the ministrie for
suche small matters, many placis shulde be
deftinate of preachers, & þt wold gne an in-
curable offence to all the favourars of gods
critiche here, and in other countres, also shal
we make so much and so pretious of the po-
perages that other reformyd places, erre-
me as vyle a filthyp, God forbid. S. Paule
þyddich wemen vse suche apparel as beco-
mth

missh them that profes true godlines, whiche
rule is muche more to be obseruid of men, &
especialy of preachers. But yf we forsake
popery as wchid, shall we say that their a-
parel becommith saines, and profestars of
true holines. Vaine paule by deth do testaine
from al outward shew of evell, but surely la-
keynge of this popylle apartell, we forbeare
not an outwarde shew of much evell, yf so
percy be hidid cycl, as gretter wickidness can
not be, as we woldc haue a diuers shewe of
aparell to be knowe from the comon people,
so is pe necessaray in apartell, to haue a shew,
howe a profestance is to be knownen from a
papist. But hathc pleased God to call us to
preache his heuenly woyde to that hys office,
God geue you grace and us all to scie hys
hono, & glorie: yf we so do with a pure hart
and mynde, he hath promysed, he that hono-
rith me, I will glo; if him, and he that con-
femnith me, I wpli contencme him. Yet ther
be no curysse made to hralpe gods people
now theyp be in danger. Call to your rememb-
brance Quene Ester, she begane to make
curysse to speke in y cause, but Mardochrus
sape unto her: yf thou now holde chy peace,
God shall deluyer by an other meane, & yet
thou c chy fathers house shall perdyre. You
that can and map do good, do it while it yme
is

is offred, the tym will come when if mylfe
so late: yet god wyl comforst his by some o-
ther meane: It ys a perilous thinge, not to
dealpe in the tym of neade, & not to suffer
religion to goe forward in all spacie, and
to furthe godis cause when ye maye, whan
Terenit a good Chysitian capraine returned
with great triumphhe & victory, the Emperoy
Valerius bade him are what he wold, and he
chuld hanke it for his good seruice: he haning
God before his eyes, dcsppyd neither ryches,
nether honoř, but those whiche had aduertis-
ed their lynes for true religion, myght haue
a churche allowed them, to serue their god pa-
rly in, & seueral from the Matrians. The Em-
peroy bryng angrie with his request, pul-
yd his supplication in pecis, and bade him
are som other thimg, but he gathered up the
pecis of his paper and sayd: I haue reward
my rewardre, I wyl be nothinge els, God
encreas about Princes the small nomber of
suche zealous seruers & promotors of religion,
and then no doubt gods glorie shall florish
when we seke his dwechond, and not our
dwine profyte. But to avoide contentencion &
frisme & wisten gryth good counsel to godly
and quiet men, that they mercifullly correcce
that whiche they can, & that whiche they can
not, patiently haire, grone and moane, with
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lour, with god ethre correct or attend ethm
Sue how this Christian loue shuld be kept
in this church, woden so manye godlie for to
small thinges haile th'uge our, & also how
manp alreadp is from the ministery & they
spunges, & t paſſy th manye good and godlie
wittes to conceyue. S. Pauls rule in such
thinges, saþt: All thinges to me is lawfull,
but all thinges is not expedient: all thinges
to me is lawfull, but all thinges er dñe not.
Therefor in this case we must not so suittely
dispreue, what Christian liberte will suffer us
to do, but what is mettis and most edifying
for Christian charite, & promoting Christian
and pure religion. But surely how popishe
aparell shuld edifie, or set for warde the godly
peul of Christ Yesus, it can not be seen of the
multitude, neþ, it is to much stale how greed
is it to loþis the aduertisies of the truthe,
when thryf see what we boþowe of them; &
contend for the same as thinges necessarie.
marke well the yþþhopes weareing of their
whyte roþters, what grounde thryf spisse
had, and from whence they recyuid it. There
was a certayne man, named Hysimus an her-
eticke bishop of the Iðovacion, and he first
he gane þt all those oþer popishe trache hath
the lyþke soundacions, but they haue to long
conincupd & pleasd poperie, whiche is beg-

gretly pacched up of al sortes of certimentes, &
that chayp could be never be rouned out frunc,
no not from manne proffitor of the geystor,
but before pou that le oþþers thare le comyn
to a bettre effectioun, gauded he not at þe, but
he chayntell to god, though he chaynged me ab
vertell, in hope to winne a þe weles, þer
to become the conþerning of the stowmardes
in their obþinacie. þau in þe circuſion for
a tyme as of þyferte, but when it was wery
of necessity, he wold no bende unto it. þat
famous fachter saþer Buter, when he was
arayd wher he wold no weare a square cape,
the comþines of a þart to be, when þe was
fassionyd lyþe the body, & a gret folle wher
a square cape was set on a rounde heade.
þod he merry full unto us, and graunce us
þyright to seke þy shone; wþch all car
nernes & simplicite. The wþde conþore his
affliccid church, & graunce that in this ouide
age of the wþde, we map seue the lord of
hostes in synghenes of hart, and laboure to
cole out all stonablinge blockes in religion,
that

that Chrestes glorie maye natlyp shynge of
yf feare, without all tradicions of inuencions
of men, as in the beginninge when he
was puref, and all such drupses unknownen,
but inuencid of late to blare the eyes of the
ignorant, with outward shew of holines.

God graunt that we maye gue all hono^r to
whom al hono^r is due, both inwardly and
outwardly, to serve hym unsafapnedly al the
dapes of oure lye. Fare well deare
brethren in the Ro^rde Iesu,

who ever hepe vs ill
Hys sayth, feare,
and loue, so
euer.

Amen.

25. **ANSWER**
The following table gives the results of the experiments made by the author on the effect of the different factors on the rate of germination of the seeds of *Ipomoea carnea*. The results are given in per cent. of germination.

CLO M Y SAYTH FULL A S Y E S H Y E N
now affycted, to all those that unsyned
I p l a u e the l o r d e J E U S, the l o r d e g i u p d e u s
w i t h his h o l y s p i r i t, that we m a y e a l w a y s
s e r v e h i m h o l y e i n b o d y and mynde i n
a l l synccryc e to oure sp u e s e n d e.

MEN I do remembur, dearyp belonerd,
the g reat charge in i o p n d onto bo of
almy g hte G od, & the g r a y g h t e a c
counce that we shall haue to make, for the
rg htre use and dispensacion of his my g hte,
I spinde no comparison my g hte in i o p
moue a n d E h r i s t y a n to d o u b t o f h e b e r
ter of those two choyces, onyl that to h y p c h
makyng the a shewe for the mynterauice of
populiche apparelis the oppnion of indiffe
rency, w h y p c h chynghe he p w y l l p e r s u a d e, g o o d C h r i
muse synt proue that it condycyng to G o d, g reat
des g l o r y. Concurry the mythe his w o d e,
e d c h s p e c h h i s churche, m a y n t e n a n c y E h r i
g r y a n l e h a u e: i n h a p t h c o n c i v i n g i n c r i t u a l
d h c r o p s h y p u a t t a w h y p c h s u p e r v i c y o n s m e n
c a n G o d e s g l o r y b e auauanced b y th o s e p o d,
degeneat a n d v c r o m e h u r tfull. but h o u e
d h c r o p s h y p u a t t a w h y p c h s u p e r v i c y o n s m e n
c a n G o d e s g l o r y b e auauanced b y th o s e p o d,
e p p u n g e f b e u t y f y n g e o f f o d o l a t r y, w h a t
e g g e r s
a g g e r s

agreement can manis superstitious inuen-
cyons haue wþ the evertail worde of
God, wþhat edifyacion can there be wher
the spirit of god is grþpþ, Christes lytil-
the bþdage ons discoragþd, þ weake bþchzen brought
of certen: into doubt of relþgþon, the wþckþd pa-
nies wþhat pþs consympþd in their erroure, And ad-
uþingith re new set open to all þopish tradycions
and antychristian impierie: neither can any
man call this Christian lyþeetie, wher a
roke is lþd upon the dy sciples neckes,
wher the consciens is cloggd, true prea-
chers chretien d, the curse of Godes wþde
slayrd, the congregacyone spoyld of god-
lye and learepd pastoþs, the Sacramens
brought under subterfyon of Idolatrye &
superstitious vestiments, therfore wher
eithier the sozmar condycion wante or this
latter be amersyd yþe can nor he calld a
chþnge mere indifferent. Auguſtine upon
indifferent thþngs sayþe, Those chþnges
that are not contrarie to syþe, neither
per contrarie to good manners, and haue
somwhat to erhort to the amendent of
lyfe, whersocer we se such chþnges com-
mauidþd, or do know to be institutid, we
do not only allowe, but also we will solote
them in þrþsyng and imþtatinge them:
þf the infþmple of some do not let that þt
þhuld

should be a further detriment of damage,
here **Augustine** requireth two popins in
thyngs indifferent. First that they induce
to a better lyfe, & do serue to edysfication,
neer that we beware leſt any offence come
therby, or any weake consciens be hynde, marke wel
ypd in þ curse of religion, Christ hym selfe the natur
geþþ a Good warning sayng, wo be to þt thinges
offences, theri myght be brought dyners
eramples and testymonies to proue, that
thynges whiche of them selfes haue byne
or are indifferent, by þt circumstance & abusinge
becom euil, what thyng is more requirid
for sondyng causis in this lyfe, then fastinge,
and for the dayes & tyme, what thynges
can be more indifferent. Yet þt þt þt obser
uation of dayes and appoyntinge of yme the godly
we shuld confirme the opinion of the wpc. wil haue
þt, & so gyue consent to them we were to do in ce
wrothelþ to be blamyd & reprouyd, as Mu^r rumonug
gustine wþtneſſh wþtning after this sort, of the wic
þo faste on the Sonday is a great offens^{ce},
cheſſy after þt detestable heresye of the
Manichees, whiche is planteþ contrary to
the Catholike fayth of manye, & the scrip
tures of God yþd shew it selfe, whiche co
ſtitutyd to their hearters to fast on þ Son
day, was a most mere daye. Tertullian in
his booke **De corona militis**, defendyd the
cau^{us} 21 9

cause of a sondy ar that was zealous for the
glory of god, & wold not weare a garlond
on his heade as y rof of his felowes yd.
lest he shuld seame to consent with þ Idola
tors, & so bringe true religion into doubt,
wheras many of the Chyristians my qykly
of this sondyars sacre, whiche for so smal a
try fill wolde hasarde the Emperors sauor
and so auenture his lyfe, seinge to weare
the garlond was not agaynste þ scriptur
es. Tertullian who iustrified this zealous
sayinge: þs soz this cause it may be sayd
þ he my yhr lawfully be crownd, because
the scriptures do not forbynd it, by this sa
me reason it shalbe answered, that therfor
he ought not to be crownd, because þ scrip
tures doth not commande it. The Council
of Tolerane ordenyd that in þe apyn
shulde be usyd but onc apypnge, lest ther
shuld seame to consent with the heretikis
whiche vised to apyp the child chyse, & sen
dypng to Gregor for his counsell herein,
þey occupyd this answere, for the eschew
inge of the scander of scisme and tradyn
cion of the heretikis, let us hold the þm
ple i se of þe apytine, lest ther whiche amys
get us to use to dypng ther sc to allowe the
assercion of the heretikis, whyle þ folow
their

God send
þe manye
such re
louers chris
tianes.

not onlye to holde the Idoll as accyng,
but also that we utterlye abhore and ac-
count moste abhomynable thynges that
apperteyn ther onto, and haue nothynge
to do with it, leaſt we be ſnarped with it,
gave me not in the ſþt achabeaſ. howe the
worde diſtroyd all thone that had any ſtrift
of the Idolls, and howe was Alchan plaſ.
grid for referyng thone thynges, whiche
the Worde wold haue diſtroyd and acquir-
ed, we reade that Julianus the apostar-
ea cauſed the heachen to accommodat them
ſelues to the maners of the Chriftian,
and cheþr usages thinking by this meaſ-
ures to entice them to Paganisme, and þf
we compell the godiþe to conforme them
ſelues to the Papistes, þ greatylſe feare,
leauſt we fall into Papisme: alas, that ſuch
compulſion ſhuld be uþyd toward vs, and
ſo great leuitie towards the Papistes, how
many Papistes ſinioþe liberte of lyuyngs,
whyche neþher haue ſnoorne obedenc to
the Quenes maiſtie, neþher do yet anþe
partie of decyþe towardeſ cheþr miserable
goþches, thone myſters laughe, and triu-
phe to ſe vs thus delt wyþe, not aſhamyd
here upon to b̄agg, that cheþr truſte that
the reſt of cheþr thynges wþll folow. But
he that ſcript in the heauenis, ſhall laughe
them in

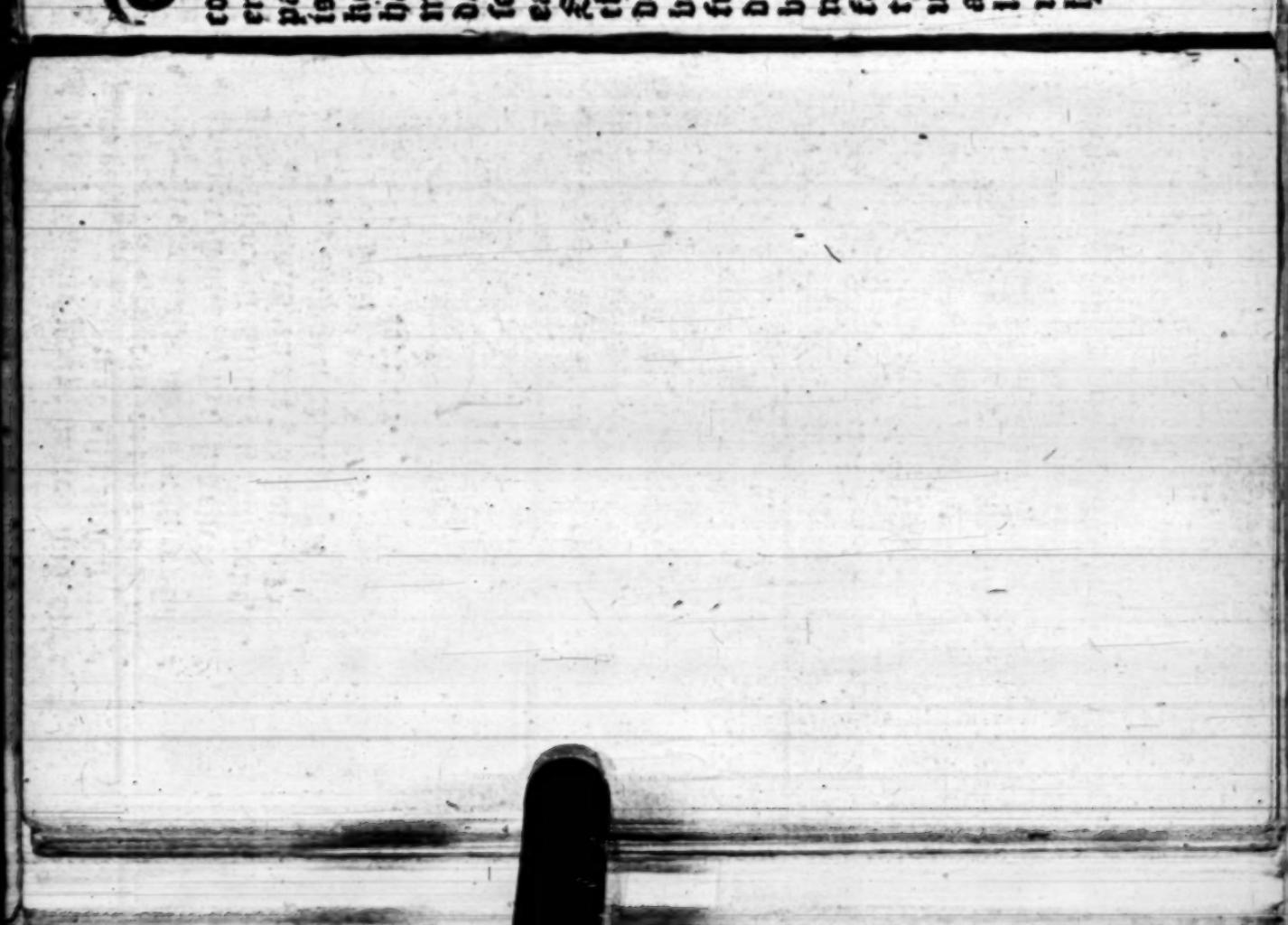
^{2. math. 12}
of the Idolls, and howe was Alchan plaſ.
grid for referyng thone thynges, whiche
the Worde wold haue diſtroyd and acquir-
ed, we reade that Julianus the apostar-
ea cauſed the heachen to accommodat them
ſelues to the maners of the Chriftian,
and cheþr usages thinking by this meaſ-
ures to entice them to Paganisme, and þf
we compell the godiþe to conforme them
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the Quenes maiſtie, neþher do yet anþe
partie of decyþe towardeſ cheþr miserable
goþches, thone myſters laughe, and triu-
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here upon to b̄agg, that cheþr truſte that
the reſt of cheþr thynges wþll folow. But
he that ſcript in the heauenis, ſhall laughe
them in

<sup>a ſuttle
vrities.</sup>

grid for referyng thone thynges, whiche
the Worde wold haue diſtroyd and acquir-
ed, we reade that Julianus the apostar-
ea cauſed the heachen to accommodat them
ſelues to the maners of the Chriftian,
and cheþr usages thinking by this meaſ-
ures to entice them to Paganisme, and þf
we compell the godiþe to conforme them
ſelues to the Papistes, þ greatylſe feare,
leauſt we fall into Papisme: alas, that ſuch
compulſion ſhuld be uþyd toward vs, and
ſo great leuitie towards the Papistes, how
many Papistes ſinioþe liberte of lyuyngs,
whyche neþher haue ſnoorne obedenc to
the Quenes maiſtie, neþher do yet anþe
partie of decyþe towardeſ cheþr miserable
goþches, thone myſters laughe, and triu-
phe to ſe vs thus delt wyþe, not aſhamyd
here upon to b̄agg, that cheþr truſte that
the reſt of cheþr thynges wþll folow. But
he that ſcript in the heauenis, ſhall laughe
them in

hem to shone, and at leangthe shal grie
an end to oure depe syghinges, and depe,
ueres from all heynes sozowes and imp-
teris, wherfore let vs never preache to this
crysrophe of the doce agenst Ch:iste,
Lo:de Je:us be mercifull unto us, and let
ch:yp warache be pouyrd upon them that call
nor on the name of the Vorde of true re-
formacion can not be had. Verter Ch:iste
yan lyberie priuylage p:receptum compil-
lion to euell, lett nor the aapertes abuse
us as thc Jewys dyd the Ch:ristians, when
they had the temporall swoede on they?
spde, p:recy þ dyfcolare churches heare the
crys and grotyns of so manpe thousand-
des of godes pore children that hunger
and thyft for spirituall fode, we neade not
so apealle to godes worde, to the p:ymari-
ue church to the lust plages whiche hath
byne pouyrd and is pouyrd contynually,
upon the wordle for lacke of true resor-
macyon of relgion, but let your owne
conscience ludge betwene oure cause and
oure enempes, and if we scke nothynge
but godes glorie crame equitie and ryght
desyre Ch:ristyan lybertie, labo:z to ouer-
thowre idolatry and to wypne soulys vns-
to Ch:iste, whyp shulde we not be harde,
whyp are we so uncharitably dealt with all

the vnde move youre hertes and open
yout eyes, that we may all prayse glooye
dis holy name, that when the end of oure
yoligrimage shalbe endyd most ioyfullye
we maye rest with hym in his euerlastinge
glooye throught Chrest oure sauour, so
whome wþtþ the fþather and
the hþoly ghost be all prayse
glooye and honouer,
soþ fure.



To the Reader.

¶ My saplifull Brethren, we gre
thanking to God for your constanc
cie and vyppigh deþyng in this gret
controversie now rapsyd by patchinge of
enemys about the wearinge of popishi ase
parti, and as we haue well begonne, there
is no doubt, but the Vord in mercy shall
hepe þe þure and blameliſ to the ende. If
þaþhe byne no ſmall ioye and comfort a
manþ godlye and good Churches, which
daphþ and howerly þereli for your per
ſearacie, and that it wold pleafe God to
eafe it, whiþ his Good will and pleafeure iſ.
So on the other syde muche lamentinge
the blidndes of thoſe that goeth about to
Defende it: but ciferallye thoſe that are
become perſecutores of their godly faith
full breþern: but as charic requireth, we
desyre God nevyr lape it to theþr charge,
but greue them grace to rysse aȝerne unto
whom we leue them wherþer they ſtande of
faile. Let vores wypſe be a warninge in
tyme to take heede. Moſes ſhat bleſſyd ſcr
want of God wold not alter the valew of
a curten, or a þtill þ pre in the Merche, ſo
glouſ was he in the Vordes worke: nor ne
uer brouȝt ayp þyngue out of his owne
heade to the peopple: But he had alwayes the
wyt

warrant of the woorde for hym, to conclude,
what so euer may be obiectred agaynt the
refusars of those p[ro]dolatores garnet[er]os, for
what so euer they bryngge, may be reduced
into this p[ro]p[ri]et[er]es, that Godly men ethir
mede not or ought not to be scrupulous in
so small a matter, whiche answere ye shall
understand as folowith with an answere
to a question at the end hereof. The Woorde
for his Christe sake make Eph[es]i[us]ahim and
Panassus ager, that we mape all with on
hart and mynde unsarlylyse sake Godis
glosse, the edification of his people, that
we map lyue in all godly peace, myrtle, and
comrod. This grant, o Woorde, for Christe
Jesus sake, to whom, with the, and the
Holy goode, be all prayse, glory, and
honor for euer and euer.

Fare ye well d[ear]e
Wuthren.

Bearthly velenys, yow tyar yow wyr-
te, vnderstanding, and wylle to be in-
structyd in this controversy. now
rayd in the Churche about apparel, at
thys tyme thyss shall suffyre. yet is true
that the teachers of handye craftes affir-
me, that no man can arrayne to suche ex-
cellence perffryon in woythe, as maye be
disperyd of byt reasone, muche lesse when
the rule of religion muste be stramyd accor-
dynge to the rule of Goddes wyl, which is
the rule of all perffryon, wyp we loke that
any thynge can so perfectly be perffymyd
of unperfext man, that in all populo per man-
answre to the perffection that God requi-
reth: nevertheless God requirith his seruice
to be suche as hym selfe is, devyne, pure,
sincere, vningled, and in no part corru-
ped, and as lache of strengthe shal not ex-
cuse vs, in that we can not, so nerrygence
makyngh vs moze wicheyd, yf that we may
perfforme, and we will not. sypple we are
requiryd to loue God with all our herte,
all our myndes, and all our strength, that
yf perchance is commendable, vchich withhol-
deth not a lytell, wher all is requiryd. Thou
shalt be perfect with thy Lorde thy god.
Thou shalt nor bende either to thy ryght
hande, or to the lefte. Thou shalt nerthe-
adde,

mauld. I thou shalte not inquier so; th
gode of the Gentyls, sayinge: Y have vpp
those Gentyls serue ther? godes. Ethou
shalte not do so to the Lord thy god. So
whatsocuer the Lord abhooreth, that vpp
ther to ther? godes. God wyl haue his
children so to abhoore these superstition, þ
þer shuld sic cuen from þat infecþion that
þe scall compþe þy hearynge. Furthermore, so
that God comþd of leprosy, so
requirþ. many thinges as ar comþd of leprosy,
miserous, dead bodyes, were many, which
myght not be touchyd without despling,
sohat other thinges were ther in that tu-
þe keþe de people, but exercisys of þerþe pureress
to fro all and cleancys, the obseruance of suche þa-
ouþare dorres, althoughe it hath byn longe syne
þer of abouþyld, þt the cuerlastinge truthe re-
mapnþ: muche more in þerþe of the
hoþe, that no prophane or desþyld thinge
map be minglyd with gods service. So
rrouer god forþþt all strange corry-
tions mirrures, wher he forþþdþt them
to come land with diuers credes, to ploþ
þe with an ore and an asse, to weare ly-
nþe and wullen to grcher. Soþ lyberre &
costome curc in þe leaste matres b; edy the
holdeþ, & in þy comþandement god hath
also resþer to the hunde of apparell. f. p.
wal

मुख्य
सूचि।

Malice wher this curies is straughtly
to bruse beastes, who wold not believe that
God requirith an other defestacion of all
uncleane, especially in religion. Seeing all
these latates vertepne to the fyft comande-
ment, accordinge to the same pccesse rule
dyd the holy fathers exercise them selues
unto purpre, therfore it is never rede that
the godly Patriarches dyd sacrifice vpon
the Idolacors alters, but whyle therforc
they remouid, always therbyuld not
take a chyde of the kyng of Sodoma.
Jacob burped the earinges that ware of
namenes of supersticion, with the ydoles
them selues. Moses to blemishe the ser-
vice of God wold accepte no condicions
at all, ther shall not remayne on house,
sayth he veri preiflye. Dauid wold not
take the names of the ydoles in his lypes.
Ezechias brake the brassen serpēt, not only
chāgēd the use of it. The Holy ghost p-
siche those godly Kinges, whiche destroyed
the highe places, as Ezechias and Josias,
in whiche places somtyme the people dyd
worship god. Eliphalet wold not sayne that
he dyd care stynnes fleshe. S. Pawle bpd.
Dythe, sicrapne from all shew of cipli.
S. John forbyd dythe to salute an hcp.

and get into

chagyd the vle of it. The hōly ghoſt v: ap-
ſiſe those godly kīnges, which destroyed
the highe places, as Ezechias and Josias,
in whiche places somyrne the people dyd
worſhip god. Elyazer wold not ſapie that
he dyd eare ſtupnes fleſche. S. Davide byd-
dyche, ſic ſtrayne from all ſhew of culll.
S. John forþyddeth vs to ſalute an heſt¹

benus wyttestich, when he mett an her-
tyke, wylde nor gyne hym other andver,
but char he krewे hym to be the Deuells
eldest sonne. for suche feare had the M-
pessis & thy? disciplyes, that they wolle
not communiate withe on worde with an?P
that had corrupyd the faith. f Pnallie S.
Epcl. 5. Pawle in playne wordes comandyd pice
nesse, sayinge, Take herte that ye walke
precislye o? erraris, so: so the greche wort
de significh. last of all, let vs not forget
what our Sauiour Ch:ist saythe: he that
is faythfull in the leaste, wyl be faythfull
in the moste. Who also teachith vs, howe
faythfull and precislye we shulde walke,
what wylde he more precislye spoken of, the
law shall passe vntyl all be fullfyllyd, and
he that bifiketh one of the leaste roman
dementis, and rachith other so to do, ethir
by worde, o? by erample, shalbe least in the
kyngdome of heauen. It is evident by
these reasons and eramples, that no pre-
cisenes o? scrupulosity in godes religion,
can be to muche o? blame worthe. Tow-
chinge o? substance, ther is no controuersy,
but yt is lawfull as the good creature of
god, and to this purpose yterayne whose
saynges: The kyngdome of heauen is ne-
ther

ther meat nor drynke. Meate comendith
us not to god. Whicheuer enterithe in
to the mouth, deflyth not the man. All
things are cleane to them that are cleane.
Other lyke places of scripture, all which
they perreapne to the matter of creature &
substance only, not to curvy use, fassion, or
manner of usynge. It is to muche dolrythe
nes, not to understand and all chynge a ryghte,
ercepte we wyl also conclude of the same
places, that by gloomp, dzonkene, who-
dome, disquyld apparel, and suchelike, the
lawe of god is not brokē. garments ther-
fore that ar vrgd in respecte of the forme
and use, they are not indifferet, and syr-
of the ende, which thep labor so muche to
groue that it is chaungyd, char those thin-
ges whiche before were usyd to superficiō,
now are comandyd soz order a complyng.
No godly man douterth, but the Queens
Maistre intendinge an other end in com-
manding of those thinges, then the pap-
istes usyd them soz. But who so well consi-
derith þ nature of those thinges, shall pla-
nely se, that the end whiche the commanader
propoundyth, dothe not folowe, but accor-
dinge to the diversite of them þ use them,
and them that iudge of them, a cleane co-
trary end ensuplythe, soz many popische pre-
ses

beseeche them to the same superstitious end
that they dyd in propety, and greatest of
all is þ multitude of ignorant people, that
nudgith none otherwysse of them. All men
have not knowledge, soþ some with con-
science of the Idole, evyn yet do late inake
offred to Idoles. So Gedcon made an E-
phode, nor that þ people Chulde go a whi-
pling after it, yet was it the destruction
of hym and his howse soþ euer. Secondly
it can not serue soþ order and compynes,
which hath in it no necessary cause of edi-
fying. Yet all thinges be donne soþ edify-
ing. Neither can it be conuertyd to þ com-
lynes of the Christian Churche, which is
the chaste spowse of Christ, which is take
from Antichrist, and the sylicheþe whore of
Abþyon. Wher consent hath Christ with
þeþpall. what porcion hath the faythfull
with the inþpdel. or what agreement hath
the temple of God with Images? þf the
reason of S. Paule be exampleþ, by the
which he distiadtþ the Corpocrilians for
eating of meat offeryd to þdoles, þe þa-
me may be also extenþd to garmentþ con-
secrарьd to Idolatry. The nature of cryp-
monies and rytes is to make the user to
have fellowship with the principall of that
religion, as the Jewes of the auctor, Chil-
dren

Cor. 8.

Judg. 8.

Cor. 14.

2. Cor. 6.

in þeþpall, by the
which he distiadtþ the Corpocrilians for
eating of meat offeryd to þdoles, þe þa-
me may be also extenþd to garmentþ con-
secrарьd to Idolatry. The nature of cryp-
monies and rytes is to make the user to
have fellowship with the principall of that
religion, as the Jewes of the auctor, Chil-
dren

Siams with Chrift, and Gentils with Deuils. As manye as are partakers of the breafe which we breake, are partakers of the bodye of Chrift. Ther therfore that eare meare offeryd to Idoles, are partakers of devells. And as manye as are baptised haue put on Chrift: it is not to be sayd, leaſte as manye as weare antychristes, wil take morr pſ auſtorite commandit, neyther dothe the auctorite of the Chriſtian ſtaffagistrat excuse vs, except we thinke, that Dergius Paulus myghte preempte that S. Paul had forþydden the ſentence Act. 15. of Iamys, whiche is, that the gentyls shalde abſtayne from the polucion of Idoles, God will bo'owe nothynge of Idoles to garnysh or become his religion. thou shalde not do ſo to the Vorde thy God, but rathet he commandyth utterly to deſtroye theyr alders, woddes, ypples, and theyr very naimes. he forþyddyth them alſo to bryngynge the to Idoles. Exape chap. 10. by dydylth chole that are earneſtly turnyd to the wofe ſhippe of God, to cast awaye the reliques of Idolearie, þou ſhall, laſch he, put out the couerynge of the Images of fyuer, ſe that is all the perecious vefymetis of the goldeȝ ymaȝ, longing to gis, and thou ſhall caſte them awaye lyke Idolearie.

amen

W

¶ A menshous clothe, and cappe unto þt. ¶
awente, oþ get the henc. Fynallige when
all godly men aþhorre the monstros ap-
parels of ffrerets, Monkes, Chanons, ¶
can not se, by what order they shulde erre
me the ornamenti of Populke Preachers,
whose order is as wþckd as ffreers,
Monkes, oþ any other, which shþng may
be sayd of the rest of the Populke ceremoni-
es, whiche map all with lyke pþcepte and
coloure, þp as good reason be receuid in
the Churches as those. ¶ But admþtinge
that these shþnges were never so indiffe-
rent, þt it can not be char we shulde shþn
ke them lawfull, for us to use them: for the
those shþnges, whiche þp them sealues are
lawfull, whþ an other circumstance is top-
pþd to them, then become they on lawfull
for a Christian to use them, as in these cas-
es. ¶ First we can not cast of all doubtfull
nes, having so many reasons on our syde,
and so manye examples bothe of learnyd
men, and best reformyd Churches, but in
all shþnges most indifferent. ¶ Saint Paule
chargid every man to be certanly persua-
þd in his owne mynde, whiche some men
untrulþ translat, Yet every man abownde
in his owne sence, for he that with doubt
of conscience eatþ, whiche of it sealfe is
law.

latifull, is condempned, because he doth it
not of fayth. Now the assurance of fayth
muste be sought no wherre, but in Gods
woerde. Secondlye, shoulde we shulde sac-
rifice our consciences, yet this man is de-
fylid, which is not persuadid by Gods wo-
de, but increased by our examples, that he
dare do that, wherof before he doubted,
and this is to gue an offence, as they com-
monly call it to anger them, for they that
are best pleaseyd with these matters, are
most offendyd that they stoule and falle,
we must nor do what so euer is lawfull,
but what so euer also is profytable to ed-
ifying: neither must we onyl regarde what
is berrer permyterth, but rather what our
brothers profyter requiryth. Theydyspe we
mewe not altogether neglecte what imp-
dells indige of us in the usynge of thinges
lawfull by them selues, and therfore H.
Pauile byddeth them that are callid to the
feastes of the gentyls, so sone as menyon
is made of meate offeryd to ydolles, so ab-
sayne from earinge of it, because of hym
that tolde of it, and his conscience, not of
hym selfe, but of an other. What the Pa-
pistes ridge of us, maye easly be scene by
this, y. Yarding for the recapping of those
powltereremonies, for evynith hope that
pope,

povertie chalbe reford: what the sygnzant
people iudge of the remaunants of papist
retaynd, wylle men myp well consider.

Herunto myght haue byne iopnid the seru-
tices of olde Doctore, Justinius, Irenius,
Tertullianus, Aquistyne, Ambros, Chrys-
ostomus, Celsinus, & almost all the rest,
for abhorryng the customes and ryghtes
of the Jewes and gentyles and heritykes,
but Gods truthe nedyngth not mans aucto-
ryte, except theyt be agaist vs, in this
cause wylle appiale to the fathers, the shall
theyt perceiue, that in nomber both of Do-
ctors, and sentences, we shall be nothinge
inferior to them. In the meane tyme this
may suffice, to shew syft that the pre-
stians is blameles, secondly the garmetis
ar not indifferent, & theydys that though
they were indifferent, yet ther is sufficient
reason at this tyme, why we shoule not
weare them. Come Lord Iesus, and make
an ende of thys wyckyd woorde, that thy
saintes may come together, that we may
syng with the in thy holt wyl for cert.
ye that overcomith, shall be crownd.

Pray, pray, as the apostell Peter
sayth: the end of all chinges
is at hand.

Whan Mynsterere so a question, what was
mouyd, whi the godly men wold
not ware a surples.

Authonghe we muste nedes confess, I answe.
that we hane to much consentyd he-
recofere with the p[ro]p[ri]et[er]e in robbing
and bereyng God of his glori & honor,
yet may we not now in the lyght of Gods
truthe confynyd a partie with you in
the adulteracion of Chrysies sacramentes,
contrary to our consciencys & knowledge,
whererin we iudge our sealues onlye, not
prewidysinge other mens doyng, wh[o]ō we
leue to God, before wh[o]ō they either stand
or falle. Soz oure partes we must render
acompre, not obstinaliy bent against any
thing þ halbe approuyd by Gods worte.

We are persuadyd, that we may not use ~~þ~~ aloy.
any thynge repugnant to Christian þþþer,
ne, noz mapynayne an opinion of holyness
wher none is, whiche were Iþocrysy, noz
consent to Idolatri, whiche were denyal of
the truthe, oþ discorage the godly, incora-
gynge the wychyd, noz destroying þ Chur-
che of Christ, whiche are bounde to disp[er]se,
noz consent unto confusion, wher God re-
quirþ ordyr, noz shew disobedience, wher
God requirþ to obþe.

But

þ

v

2. **H**incor. **D**o char which is reynegauant to Christian
lyperte, maiutaine an opinion of holines,
where none is. Shew consent to Idolatry,
dewp the truthe, discouage the godly, and
incourage the wretched or ungodly, consent
to confusion and shew disobedience, wher
God commandithe to obeye.

Confusion **W**e map not with good conscience, as
we are persuayd weare a surples.

The **S**exto: is prouyd by **S**aint **P**aule
Gal. 5. who commandyth to Christian li-
bertie, by the example of Christ **M**att. 15.
who wold not have his disciples to main-
teyn the example of holyns, whiche the
note the
Jewes had in washynge of handes: by the
doctrine of **P**aule. 2. **C**or. 6. who wyll
have no agremēt with the temple of God
and the **I**doles: by the example of **D**any-
el. 6. who openid his wondore towarde
Jerusalem, leſt he myght seame to deny
his profyssyon or consent with þ wychyd:
by the example of **P**aule. 2. who re-
prouyd **P**eter for the discouragyn of the
godly gentiles, and incouaging of the fro-
ward **J**ude: by the doctrine of the same
Apostell. 2. **C**or. 13: where he teachith that
þe puppethers haue power to edisye, not to
destrope: by the example of **P**atriarches,
and

and Prophetes, which in the worshyping
of God, wear by no meanes conswondyd
withe the Idolatros : by the doctrine of
Peter and John actes, whiche affymthe
to be more ryghte to obey God, then men.
But for more euident profe heros, we may
let you se some practises of auncient fa-
thers . Tertullian in his boke De corona
militis, lykyn the them unto dōme Idolls,
suche as do use any rhinge accordinge to
the ornament of Idolls: and further, þt
to leane upon an Idoll, is strange from the
sayth, what shall seame upon the habyre fasshyng
of an Idoll. Augustyne ad Gasulanum, good, yet
warnynghe not to care on the sondaye, the goodly
least therby conserne might be shewyd to wch is not
the wchyd maniches. They that wcare day, as the
any rhinge after the maner of Idolls, and þtþys
þt it be strange from sayth to leane apon
an Idoll.

The fourth Counsell of Tol-
tane Canon. 5. soȝ auoydyinge of conserne
with heretyches, decreed that onse dryg-
ynghe shulde be vþd in Whayfme. M Da-
yis of our ryme affymth that the Mpo-
stels to auoyde conserne to Iudaisme, also
lystched the Sabachthe dape, and sanctysyd
the daye of the Vorde.

The Great Clarke
Oppygen, as Epiphanius wyrith in his. 2.
bys

Secund boke. I. Tome, carp'd palme with the thos
of decens: that offeryd to the Image Herapis, all
though he proccyd openly, that he dyd a
offer unto Christ, and noo unto Herapis,
yet was he ercommyn carp'd, and cast out of
the Church by the xxiiij. arre and Consis-
tors whiche then were at Mchens.

Secund Christian Sowdiars which by Julian ful-
lly were brought to offer incens, as it is
full ypac-
tyscs.
when they perceiv'd theyr faute, whiche
unwareas they had commynted in consen-
syng to Idolatri, they rame forthe into the
streates p:ofessede theyr religion, certysyd
them sealues to be Christians, affy:mping
that theyr handes only had coseintyd unta-

the natur-
e of me
Christian.
ching a grec therunto, and wheras theyr
handes had offendyd onadoy sydye, they
wydyd to bellowe theyr whole bodyes to
be to:mentyd for Christ, althoughe wch
tormentes and paynes mooste crewell and
hor:ble. I trust we neede not to laboure a
ny further for the p:ofc. H? the use of the
surples men are incliat in to þy ones cler-
gpe, as it aperich by þy contyscall, De cle-
rico faciendo. þis þy Galachians þy circums-
rison rather losse theyr leþurre in Christ,
then prospelyd any chyng, by initiatinge
them

them sealues in to Iudaisme. How maye
you retayne the lyberre in Christ, and pro-
fyt in his religion by weareynge the robes
lyucre, we can not perceave. Wher by the
use of the surplices, is mayntayned an Ipo-
nitcall opinion of holynesse, & pontificall
cermithe the habittum sancte religionis, the
habyt of an holyn religion. Durand lib. 3.
de rationale divinorum, saythe, That it is
bestis linea, the lyuynge garment, in whiche
they that serue about the seruices of the
alter and holyn thinges, ought to use apon
they? clothes, a surplice, it is for the whit-
nes of it, or it signifieth the purp[er]te of cha-
ste, accordaninge to that sayinge: Ver p[er] oure
garments, that is, your workes, be white
at all tymes, that is cleane: but for his na-
tione, it signifieth the mortification of the fler-
she. It is calld a Surplices, because that is in the
in the olde tymme they dyd weare it apon surplices ins-
chynny coates, made of the skinnes of the deade
deade, whiche is vsp[er]d to this daye in certayn
aynne Churches, representynge that M[ary]
dame, after he had spynyd, was clothed with what
with suchte garments. Theydly, it north good con-
Innocencie, and therfore it is pur on before science can
all other holyn vestures, because that they the godly
that are depuryd to worshippynge, ought to weare it,
to excell in lyfe and in all vertues, accor[ing] to S[aint] Peter.

dyng

E

Dyng to the sayng of the psalme: Inno-
dencies do ryghtly clue vnto me. If our
chely, for the brediche of it, it berokeynþe
Charite, wherfore they are worne apon
prophane and comon vñfures, it is to be
markyd that charite couerþt the multi-
tude of spynnes. If pftyle, for the fastyng
of it, in that is it made lyke a Crofse, or
Jewes Gallows, it sygurþt the passion
of the Lord, and therþ dware, that ought
to be creysþed with the vices and con-
cupisances. In meynþayninge this oþre
mon of holynes, with all oþer inuasions,
which by lyng seignes, whiche they haue
had to it, we knowe not howe to auoide
consent vnto that Idolatri, whiche durant
and the Papistic myntrapne and professe,
to denyng the oþres ceremoniis, the doc-
trine whiche we rache, howe shuld it not
dyscorage the bodily, and incorage the sin-
perficious in therþ errors? we can not e-
dyspe the Church of Christ apperantely,
shewinge our sealures to be on of the Po-
pes clergye. King S. Pauli Thess. 2. wil-
lyng to auoide all apparens of cupill, and
to be shuffyd in a surplice, whiche the Po-
pes clergye wear, were rachet a confusion
then an order, whiche they them selues
wolde be lote to suffer, if therþ might get
agay,

gasphe the heys into theyr yndes, they
wolde creye wither open mouthes, as they
pontificall teache them, & plucke the fay-
ples of our baches by the autorite of al-
myghtie God the fathter, the Sonne, and
the Holy ghoste. saying, and we take feme[n]t of the
the all our clerkly bablyt, and we put on þ þapistes,
apparell of religion, and depole, degrade,
and spoyle the of all orders clerckly bene-
fice, and clercklye luyng[e], and we restore Harte the
to the scrutinide and ignominie of the þewis[t].
secular habbyt. Is it not a disorder, that
Christians shoulde shewre thcm selues gau-
nes to the þeþers order, were it not better
to serue God in commun atcye, then to obey
the Pope by disquisinge our selues
in superfluous surþelis: were it not bet-
ter to obey God, who mynlyth us to serue
him in spret, and in truthe, then to obey
wether, the fastisson of the Jewes, and þrac-
ype of the þapistes: where it not better,
by leaupinge of a þurples to folow Christ
in breakinge mens tradicions, then by the
use therof to be a companion of þopes &
þharis[ies]: þ[is] this do not seame sufficient
to proue the þeþincz at this tyme, it shalbe
more at large discoursyd hereafter. þ[is] one
ceturþng þ þeþnes Maistres commande,

¶ y men

men, herein we acknowledge our leasnes
bownde to obey in all thynges lawfullpe
commaundyd, so can not we be persuaydyd
to use that in the mynystri, whiche our con-
sciencies teacheth us to be replechid with
yddolatrous ypoctysye, & also the exampole
of other men whiche doche were it, oughe
nothing at all to moue vs to were a sur-
ples in the mynystrie, no more then to con-
sent wisch them in persecutyng thos men
whom they ferme sedicious schismarpches
for leauyng them of. Thus as ye se, shold
ye dene wretcheden, we leue the surples, as
the ydipes badge to the shauen Clergy,
and you as Gods chosen to the protection
of the almyghtie whyschynge, that God
may gne vs grace aswell inwardelye as
outwardelye, to sette for sincerite, and to
wayghe with all pacience the good
wyll & pleasure of the almyghty-

ysye, who wyl & can healpe
when pleasith hym.

*fare ye well in
the Vorde
Jesu.*

By Lord God and heauenly Father,
which art a mist Judge to punishe
all them, that do contynue to of-
fende the, as thou art a Father most yrr-
full to reueue to merrie all those, whiche
gaine ouer them selues to please the, shewe
me thy grace and fauour, so that I may be
trulyp touchid with the inward displeasure of
my synnes, and that in the place of flater-
ring my self to repe in synne, I may be so
cast downe in hart, that the rather I may
trulyp with mouthe confess most humbly
to geue the, the honour, gloriy, and prapse,
dew unto thy holy name, and that as thou
of thy greate mercry doest instruct vs the-
reunto by thy holy word, so (for thy na-
mes sake) make that thy same may so ligh-
ten and cleare out conscience, that in dew
examination of all our hole lyffe, we may
trulyp learn to be angry & displicasid with
all our former, and corrupte lyving. O h
that it may please the to dawe neare unto
us, in addresyng and guyding our foot-
stapres in the true and perfect way of obe-
dience to thy holy lawes and command-
ments. Send thy holye Angel to pitche
his tentes round about vs, that Sachan &
his

is inter all army, never preueape agaist
us, but allways with strong faith we may
thorowgh Iesus Christ withstand all his
crafty engins and snares, knowynge we
doubtedlē that thou never forlakēst them
that put their trust in the. Oēh let us not
be led by the infirmitie of our unoward
fleshe, but strengthen us by the vertue of
the holy spiryte. Duffer us not to lyve on
ghe lydnesse, but rather touche us so in
fapaned repentaunce. And althoughe we
be not allwayes so wel disposed to aske
we ought to do, per (good Lord)
for chy names sake, stretche out chy migh-
tie hande, shar by the gracieous working
of chy holy Spirite, our myndes and ha-
tes may be drawnen from all earthly and cor-
ruptionle chynges, so that our prayars may
procede of an earnest and inward affection,
so that we never presume to come before
þ with a dobell hart, knowing that who
soever askethe and prepareth for anape thing
of the, not asking in faith, can not obter-
ne. Increase our faische therfore (oh me-
ryfull Father) that we presently may le-
wel seele the benefic of remission and pe-
don

don of all our synnes, thorough the me-
tires and death of Christ Jesus our Sa-
uer, and so to work in vs soouer hereafter
to lyue in thy feare, and to stand in awe
of thy displeasure, that thou may
conspew our meryfull (a
ther world without end.

God graunt yt.